

THE AMERICAN

RATIONALIST

November,

1956

VOL. I • No. 4

OUR POSITIVE PHILOSOPHY is best expressed by Alexander Pope in his "Essay on Man":
Know then thyself. Presume not God to scan, the proper study of mankind is man.

NEGATIVELY, we stand with Jefferson, eternally hostile to all forms of tyranny over the
rights of men.

"BY THEIR FRUITS..."

by Ira D. Cardiff

MY TRANSITION TO RATIONALISM

by Nan Mongold

RELIGIOUS POSTAGE

by John H. Latta

HAIL! AND FAREWELL TO DR. ANTON J. CARLSON

WHOSE LANGUAGE ARE WE TALKING?

by Stephen W. Stark

WHAT'S YOUR PROBLEM?

IF WE HAD SEPARATION OF CHURCH AND STATE

by John Sheldon

TROJAN HORSE — 1956 MODEL

An Editorial



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A Magazine for the Entire Rationalist Movement

NEWS OF THE MOVEMENT... BOOKS... COMMENTS

'By Their Fruits . . .'

Part I

By
Ira D. Cardiff

In these hectic days of war hysteria in America, we are obliged to listen to much invective sermoning by clerics and their multifarious minions about the moral influence of Christianity. This makes us wonder, for "Crime is rampant and on the **increase**" according to the "Theologian In Chief" of the F.B.I. He must know, for does he not wear a long string of honorary degrees from Christian colleges, awarded for his saying just that? Juvenile delinquency grows worse daily so we are informed by those guided by God (or is it those who guide God?) — all because of our "secular education," our "Godless public schools."

Scarcely a day passes that some pulpit-pounder doesn't inform us how much more immoral we are than we were yesterday or last year, or in the "good old days" when we were young, or during the "golden middle ages," all of which might be expected to have a baneful influence on our psychology were it not for the optimistic statements of another group of clerics — or the **same** group under different stimuli — informing us of the "tremendous increase in church membership." The daily trooping down the saw-dust trail, indicates early unanimity, for, at the rate the people are being "saved," the millenium is just 'round the corner.' "The Bird of time has but little way to flutter — and the Bird is on the wing." Long before the end of the present decade, everybody will have been baptised or circumcised. In other words, there will not be a sinner left in the country. Just think what a tragedy this will be! Not a thing for the clerics to do!!! Nothing to justify their existence! What a monotonous world! No scandals, no crime, therefore, no "news," no need for laws, resulting in no Congress (Happy day!), no police, no prisons, **NO LAWYERS** — hail the day — just one continuous doxology!

Now, my dear readers, do not be so unreasonable as to insist upon consistency on the part of our good Christian friends. They are under Divine guidance and who ever heard of any of the gods being consistent?

However, it is to us of the unbaptised, to whom J. Edgar and other foes of secularism direct their shafts; therefore, may we, with great humility, direct the attention of the saints, and near-saints, to the historical record? I realize full well that the **record** is always quite annoying to the present-day Christian cleric; therefore,

MAGYAR METHODS

By Dave Shipper

During my endeavors to ascertain the state of Freethought (if any) in various European countries, I addressed a query to a Hungarian correspondent of mine, Vilma Fodor, of Radio Budapest.

My question proved interesting and was read out, and answered, over the air on July 29th.

Repeating the question in a letter to me, Miss Fodor stated that in Hungary no one is "penalized either for religious belief or disbelief." Explaining that the "churches are open and well filled," she informed me that the "predominant religion of the country is the Roman Catholic" and "you can see all the festivals of that church solemnly kept." (There are also Lutherans, Calvinists, Baptists, etc.)

Regarding the anti-religious forces, "Whatever propaganda Rationalists do has to be done by information and intellectual conviction."

The group which performs this function is a "scientific society" whose name is the Society for the "Dissemination of the Natural and Social Sciences" (Abbreviated in Hungarian to the letters T.T.I.T.)

"This society is quite old and has had many famous Rationalists and scientists as its members "including the great Darwinist," Otto Herman (1836-1914).

At present this society has over 10,000 members and issues a weekly magazine "Life and Science," which has a "very wide range and its articles are "geographical, some concern archaeological discoveries, biology, plant breeding, wild birds and animals, discoveries in physics, atomic energy, astronomy, the age of the earth and many more subjects."

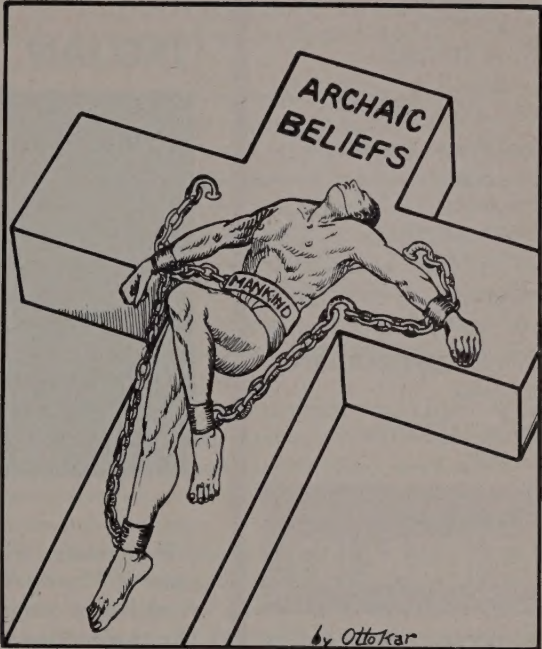
However, its articles are not "anti-religious in the sense that they attack or ridicule religion or indeed deal with it directly in any way."

During their education "in school, children are given a sound scientific training" but "they can receive religious instruction if they or their parents wish it."

Naturally, "the children are encouraged to use their own mental faculties, so that they can make their own choice when they are old enough."

I am pursuing this correspondence and may have more information later.

SHACKLED!



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I shall refrain from a discussion of the Old Testament, and confine my remarks and record references to Christianity proper which had its beginning in the later part of the second century — not the beginning of the first century. From this date down to the present time, the influence of orthodox Christianity has been dominant throughout Western Europe, except for a small portion of the Balkan Peninsula, and Spain during its occupation by the Saracens. France, to be sure, broke away for a century or more, and Russia for a third of a century. In the earlier days, an occasional monarch might, for a brief period, become obstreperous, but the threat of the Christian Hell usually sufficed to return him to the fold. However, during this long period of over fifteen hundred years, governments, social customs, literature and art, business, the military, and especially education were under complete control of "the only true church." Let us note the Christian love displayed between the various nations of Western Europe during that period.

Within this limited area, Christianity ruled supreme over a score or more of nations and principalities. The region is designated as limited, for it comprises not over three or four percent of the land area of the planet and

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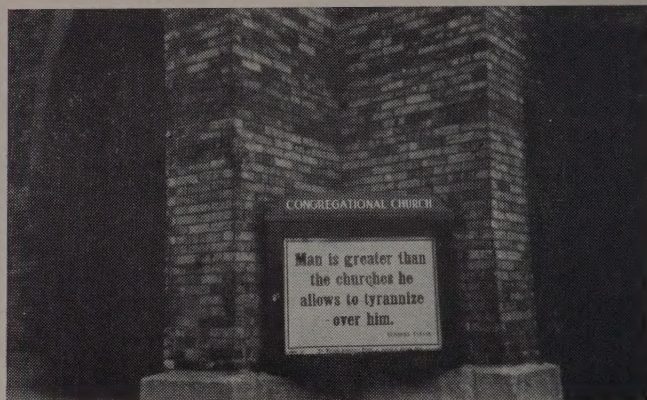
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an editorial...

TROJAN HORSE—1956 MODEL



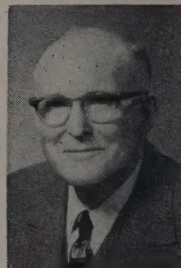
A church in Janesville, Wisconsin.

Frequently, friends say to us, "Why are you so tolerant of Protestants and yet so hostile toward Catholicism? Aren't they simply different forms of the same thing?" The reason they put these questions is that, in their minds, one form of Christianity differs from another only in minor detail. Although our friends are mostly liberals, many cannot understand why anyone should have a special abhorrence for Catholicism.

First of all, we are tolerant of Protestants because they are so divided that, even if they would, they couldn't make themselves dangerous to our civil liberties. Beyond that also, we feel that the very fact there are so many of them, is largely due to the failure of the early Rationalists to establish societies with an affirmative program for adult and juvenile education in Rationalism to compete with the Protestant churches. If they had done so, the Protestants now would be mostly Rationalists. It is our fault that we are not in their shoes today and basically united.

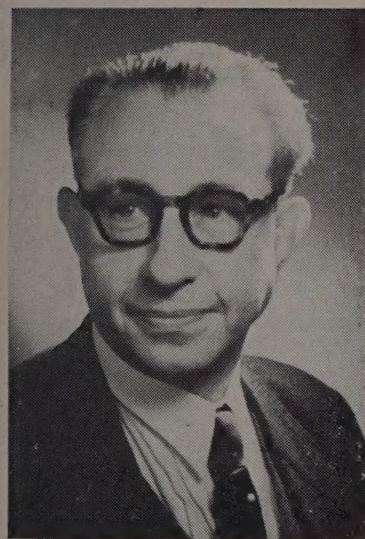
Furthermore, if we can rouse Protestants to the serious threat to their freedom which is inherent in the very nature of Catholicism, they can be most valuable allies in blocking its bid for clerical domination of our American way of life.

We totally disagree with Protestants' insistence upon belief in the incredible as a basis for one's religion or philosophy of life — whichever you are pleased to call



A. B. HEWSON

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it. Nevertheless, unless they encroach upon the rights of others, in our relatively free democratic market for ideas, they have a perfect right to seek adherents for their faith; however grotesque and incongruous that faith appears to us.

With Catholicism it is a vastly different matter. As we analyze its nature here, objectively and strictly on the basis of its history down the centuries, we want especially to stress at the outset that there is no hatred in our heart for the individual Catholic. In general, he was born into it and never has been permitted an opportunity to know anything else. We see him simply as a helpless captive bound to the chariot wheel of the Roman hierarchy with little chance of escape except through death. However, he does provide the sinews of strength for his authoritarian masters while he lives.

We do not know how idealistic may have been the motives of the early leadership of the Catholic church but, if they were so to any degree, they soon degenerated into an insatiable lust for power — the most corruptive of all human temptations.

The shrewd Constantine in the 300's saw the political advantage of making use of the rising new religion instead of the fading old one of the Olympian gods. He felt it would prove a stronger bulwark to support the imperial power. Hence he gave it his blessing — entirely as a matter of cold-blooded calculation rather than faith.

Since that day a self-perpetuating clique within the Papacy, constantly and progressively, has whetted its appetite for power for the church — a power which long since has become the world's greatest drag upon human progress.

After the Caesars, the Papacy tried to dominate the monarchies of Europe through its creature, "The Holy Roman Empire." However, the Papacy's lust for power overreached itself. Gradually the monarchs rebelled against the assertion of more and more authority by the Roman pontiff and the Empire fell apart.

During all these centuries, the Papacy had no concern for the common man in the here and now. For him, it was always "servants obey your masters" and "pie in the sky." His feudal lords took from him what they wanted and the church stripped him of the rest.

It was not until the French Revolution (which the clergy fought tooth and nail) and after the political convulsions in Europe around 1848 that, finally, Leo XIII issued his encyclical, "Rerum Novarum" (1891) paying, at least, lip service to social justice for the first time.

You may see how little has been done by the church

in 65 years since to implement Leo's fine words. Italy, Spain and Portugal, after 1600 years of clerical domination, today are still sinkholes of poverty, ignorance and human degradation. The same applies to Latin America. Cortez and Pizarro destroyed better civilizations than they brought with them. Only the Muslim hierarchy has surpassed the Roman hierarchy in its degradation of North Africa and Asia from Casablanca to Afganistan — but not much.

"You ask, "What does all this add up to?" The answer is simply this — There is no resemblance between Protestants and Catholicism and, beyond that, there is a remarkable resemblance between the Vatican and the Kremlin.

Both are absolute dictatorship and differ only in the manner and form in which their arbitrary authority is applied.

Both base their authority upon what amounts to a religion-Marxism, on the one hand, and what purports to be Christianity under a pretended supernatural mandate on the other.

However, their total interest in either of these religions is solely the extent to which either can serve to reinforce and consolidate the power of either over the minds and affairs of their deluded adherents.

Consider these three questions and answers: —

Q. How is authority maintained by these institutions?

A. The Kremlin, — By fiat of the leadership backed by fear of the secret police.

The Vatican, — By the Canon Law backed by fear of the Unknown.

Q. What is the basis of their organizations?

A. A chain of command with both.

The Kremlin, — from Krushchev to commissar (local) with each unquestioningly obedient to his superior. The Vatican-Pope to parish priest likewise.

Q. How is leadership provided?

A. The Kremlin, — Its functionaries undergo intensive training and indoctrination to make most of them fanatical robots.

The Vatican, — novitiates usually are taken from parochial grammar schools and indoctrinated up to 14 years, making most of them fanatical robots.

The vital fundamentals of Catholicism are its claims (1) to being the only "True" religion and (2) to having an exclusive mandate from On High to supervise all the affairs of men. It cannot give an inch on these claims without its whole structure collapsing.

In order to prevent its communicants from discovering the falsity of these claims, its hierarchy attempts to completely insulate them from the rest of their country-

RATIONALIST ORGANIZATIONS

The purpose of this column is to list all known rationalist, secularist and Freethought organizations that are democratically functioning in their area and which we can recommend to our readers. We like our friends to affiliate with local societies no matter under whose particular auspices they operate.

ARIZONA

ARIZONA SECULARISTS, (U. S. A.), P.O. Box 893, Phoenix, Arizona.

CALIFORNIA

FREETHINKERS OF SOUTHERN CALIFORNIA, Mr. Kolen, 2624 Maple Ave., Los Angeles, California.

Those in San Diego, write San Diego Freethinkers, c/o J. H. Johnson, P.O. Box 2832, San Diego 12, California.

CANADA

VICTORIA HUMANIST FELLOWSHIP, Dr. Marian Sherman, 2901 Sea View Drive, Victoria, B. C., Canada.

NEW YORK

INGERSOLL FORUM, meets second Friday of month, 8 p.m. at the Pythian, 70th St., east of Broadway, New York City.

LEAGUE FOR RELIGIOUS FREEDOM, 20 East 100th St., New York 29, N. Y.

NEW YORK CZECH RATIONALISTS, c/o Frank Hrbek, 4512 Liberty Ave., North Bergen, New Jersey.

PHILADELPHIA

FRIENDSHIP LIBERAL LEAGUE, 5526 Westford Road, Philadelphia 20, Pa.

CLEVELAND

CLEVELAND CZECH RATIONALISTS, Anton Belsam, 5149 Fowler, Cleveland 7, Ohio.

MICHIGAN

MICHIGAN LIBERAL LEAGUE, 23034 Donald, East Detroit, Michigan.

ST. LOUIS

RATIONALIST SOCIETY OF ST. LOUIS, 2218 St. Louis Ave., St. Louis 6, Mo.

GERMAN SCHOOL ASS'N. AND FREE COMMUNITY OF N. ST. LOUIS, INC., 2218 St. Louis Ave.

TEXAS

CONGREGATION OF CZECH RATIONALISTS, 309½ E. 29th St., Houston, Texas.

WISCONSIN

FREE GEMEINDE, Jefferson Hall, 2617 West Fond du lac Ave., Milwaukee 6, Wisc.

JEFFERSON FREETHOUGHT SOCIETY, 2617 West Fond du lac Ave., Milwaukee 6, Wisc.

CHICAGO

PIONEERS OF INDEPENDENT THOUGHT, meet second Sunday of month, T. G. Masaryk school, 5701 W. 22nd Place, Cicero, Ill., 8 P.M.

FREISINNIGE GEMEINDE, c/o Joe Braun, 3555 W. North St., Chicago 37.

CZECHOSLOVAK CONGREGATION OF FREETHINKERS, 4236 W. Cermak Rd., Chicago 23.

CHICAGO CHAPTER CRFA, 4236 W. Cermak Rd., Chicago 23, Ill.

CICERO CHAPTER CRFA, 5701 West 22nd Pl., Cicero, Ill.

THOMAS PAINE CHAPTER NO. 2, CRFA, 4236 W. Cermak Road, Chicago 23.

CZECH RATIONALIST FEDERATION OF AMERICA, 4236 W. Cermak Road, Chicago 23.

BOHEMIAN FREETHINKERS SCHOOLS OF CHICAGO, 2548 S. Homan Ave., Chicago 23, Ill.

WASHINGTON

SEATTLE SECULARIST SOCIETY, Mr. J. C. Leider, 5327 Fountain Street, Seattle, Washington.

In the following areas there are individuals who are working to form organizations.

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men by setting up priest-controlled organizations covering every phase of their social activities outside of the church itself. Catholicism thus becomes the most divisive influence in every community.

Their parochial schools set them apart as children. Their Catholic War Veterans, their Catholic Labor Alliance, their Catholic this and their Catholic that set them distinctly apart as adults. It also engenders in them a latent antagonism toward those who do not share their supernatural illusions.

Members of the hierarchy, as a matter of expediency, pay lip service publicly to democracy from time to time in qualified terms. However, the Catholic church, being an absolute dictatorship, abhors democracy as numerous official pronouncements attest. Strangely like Communism, while claiming the protection of democracy's freedoms when they serve its purpose, it strives consistently to infiltrate, undermine and destroy it.

The hierarchy maintains that the church is above the state and that it is incumbent upon the state to promote its ends. That is why Catholicism consistently chips away at the wall of separation between church and state so wisely set up by our Founding Fathers.

The subversion of our governmental and educational functions is assigned by the hierarchy to their various organizations which, collectively constitute "Catholic Action." Its objective is an eventual Catholic America.

To create a climate of public opinion favorable to their activities, the hierarchy endeavors to gain general acceptance for the false idea that ours is a Christian nation. To this end, they have sponsored the "under God" addition to our pledge of allegiance, the making of "In God we trust" our national motto and the use of "Pray For Peace" cancellation stamps on our letters. All this is, by indirection, laying the ground work for parochial school subsidies, etc., etc.

The Catholic church latched on to those principles of morality and ethics evolved solely out of the hard realities of human experience and claims copyright on them but it does not practice them.

For example, no more dishonest, money-making scheme was ever devised than the Perpetual Novenas organized by a Paulist Fathers church in Chicago. It proved such a bonanza that it is now imitated by 2300 other churches in our land.

All day, each Friday, successive crowds pour into these churches under the absurd delusion that, if they go nine times and pray for anything from a new job to a new boy friend, their prayer will be granted.

Armored trucks haul vast sums of suckers' money from these churches — and all in the name of Religion!

This is even a better deal than the sale of Indulgences which caused the Catholic priest, Martin Luther, to rebel against his masters. In his day you could commit any immoral or unethical act in any category and buy an Indulgence from the church which took care of everything. However, its returns were only a trickle compared to the torrent which pours from this new confidence game.

This is just a quick peek at the 1956 Trojan Horse—the enemy within the gates.

The editorials in these first four issues of American Rationalist have been designed to make plain the things which Rationalism stands for and stands against as seen by your editor. Their purpose has been to seek a meeting of the minds with our readers. Hereafter, we will be breaking new ground in relating Rationalism to present day problems. These editorials have been too long but our future subjects will not require as much detailed clarification. Your comments always will be appreciated.

In a survey of U. S. reading habits, the American Institute of Public Opinion reported: 5% of our high school graduates and 26 % of our college graduates have not read a single book in the past year. Asked to name the authors of 12 famous works such as Leaves of Grass, Gulliver's Travels, The Origin of the Species — 9% of the college graduates could not give a single name, 39% managed to name three.

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MY TRANSITION TO RATIONALISM

By Nan Mongold

I still can remember how upset I was to discover that there was no Santa Claus! What a sad, disillusioned little girl I was! Why Santa had been my good friend on an equal footing with God!

My mother had introduced me to Santa and to God the same year. When she told me about Santa, she told me to be a good girl, and Santa would bring me presents at Christmas. He would be able to see me all the time, and would know if I were good or bad.

"I'll duck under the covers, and then he can't see me," I chuckled.

"But he can see you under the covers," came the reply.

When she told me about God, she told me the same thing — to be good, so God would like me and be good to me in return. "And can he see me if I duck under the covers?" I asked.

"Of course," my mother answered. "He can see you, no matter where you are." Because this sounded so much like the description of Santa, I got Santa and God mixed up for a while.

Even when my chums told me there was no Santa, I refused to believe them, for a long time. After all, my parents had told me there was a Santa. Besides, Santa was a good friend of mine, who brought me presents at Christmas. So it was with a sense of regret that I progressed to the point where I knew my friends were right — there actually was no Santa. It was a shock to realize that my parents had deliberately deceived me, and I felt very upset, both at realizing my parents were not perfect, and at losing the good friend that had been Santa. But I still had my good friend known as God.

My transition to rejection of God as a personal deity was even harder for me to take. I was a lonely child, after my father died. But this was compensated for by the fact that I had God to talk things over with, and to tell my

problems to. He was even a closer friend than Santa had been.

Disagreement with the Lutheran minister, where I had been baptized and confirmed, caused him to send my membership letter to the Methodist Church, without consulting me. While I attended a Christian college, the ministerial students got drunk one weekend, and held a mock revival in the court between the girls' dorms. These two incidents vividly brought home to me that the men who devoted their lives to God were not above human frailties. And it was to people such as these that we entrusted our spiritual lives! Where were the lofty, noble ideals of my childhood? Certainly not in God's representatives on earth!

In my search for the security the church had once given me, I attended a number of different churches. At a Baptist prayer meeting, we discussed passages from the book of Revelations. I questioned a statement, and asked its meaning. The congregation was horrified. An elderly woman to my right poked me in the side, and whispered, "This is God's word. You are not supposed to question. You are merely supposed to believe." I left the prayer meeting in a state of rebellion. How could I believe something I did not understand?

A similar situation arose in a Methodist Sunday school class, when I asked for an explanation of the Holy Ghost. Several volunteered some vague answers that were very unsatisfactory, and most of them left when the class was over, looking very puzzled.

As an adult, and with a divorce immanent, I went with my husband to the minister for help. The minister was an older man, who was embarrassed by the whole thing. He read from St. Paul, and said a prayer, and we left. His talk had done nothing to help us come to any solution.

A marriage counsellor helped more, by making me face the fact that a divorce was inevitable. He pointed out to me that there was no such thing as absolute good and bad. He added that a person

'By Their Fruits . . .'

(Continued from page 3)

for the period in question probably less than ten percent of the world's population. If the average layman should decide to inform himself on the history of this area and period, he would find one or more wars in progress during any decade — probably any year — he might select. Further, most of these wars were the result of the activities of the Christian church or its minions. In no case will the hierarchy be found exerting its great influence for peace. In fact, in many cases, the church is actually conducting wars with its own powerful military forces. The *casus belli* was ever the same: Pope, plunder, power. (Is there fundamentally any difference today?)

If any critically-minded scholar can find much morality in the thousand wars of Christendom, it would constitute a remarkable discovery.

Concomitantly, there was generated by the Christian Church the creed of intolerance. Intolerance became the vital essence of Christianity. It still is a church fundamental. On the other hand, to the discerning, it is Christianity's greatest crime against the race, and has caused more human suffering than any other of man's numerous tragedies. In fact, intolerance was the causative agent of most of these atrocious wars.

This corner of the world (Western Europe) may appear insignificant in area and population, yet it stands out in bold relief in at least one particular. It definitely holds first place in all the world and in all time in the number and magnitude of its wars. Its populations or its nations hold the palm for quarrelsomeness. Every nation in Europe has quarreled and fought with every other nation at some time or other and with some of them many, many times.

A careful check of the historical records of this small section of humanity reveals the fact that it has had a war almost every year for the past thousand years. To be exact, an examination of the record, from the organization of the Holy Roman Empire in the year 962 down to 1862, a period of 900 years, reveals that Europe had 782 wars, in other words, an average of a war every fourteen months. More correctly, she has been continuously at war for near a millenium. Many, in fact most, of these wars were extensive, sanguinary conflicts of considerable duration. It has been no uncommon thing for Europe to have more than one war going at one time, and sometimes three or four of them. While a portion of these wars were conducted upon a "civilized" basis (if any war can be called civilized), most of them were savage in the extreme. Especially was this true when

religious issues were involved. In the latter case, the atrocities indulged in would put to shame the most savage American Apache.

It should be noted that in listing these seven hundred eighty-two wars, there have been excluded the various and sundry religious persecutions of the period, unless they were accompanied by organized warfare. Throughout this entire period, there has existed in almost all European countries from time to time, serious persecution of the Jews. This has varied in intensity from residential restrictions and excessive taxation to extreme torture and wholesale murder, comparable in intensity to the persecution which the Jews themselves earlier perpetrated upon **their** neighbors (Numbers 31:17 & 18, 2 Samuel 12:31). Likewise, although the persecutions of the Calvinists in Scotland and Switzerland, and of Mohammedans in the southeast were horrible, all of these together were tame in comparison with the atrocities of the Holy Inquisition which hung like a pall over Europe for many centuries. This hideous institution burned at the stake hundreds of thousands of the best people of the country, persons whose only crime was independent thinking. These atrocities are without parallel elsewhere in the world. In addition to all this, must be mentioned the eight or ten crazy crusades which were in effect devastating wars, conducted by the Church for the purpose of recovering an empty tomb, which had been in the hands of the Muslims or Jews for over a dozen centuries.

Having formed the habit of quarreling and fighting with their neighbors for over a thousand years, can we expect these Europeans will reform in a generation? Having indulged in several times more wars in the past thousand years than have all of the remaining 90 percent of the world's population in all its existence, these belligerent Europeans have formed a fixed habit of intolerance, hate and hostility. In recent years, the remainder of the world has been drawn into their maelstrom of mass murder. Here we have at present less than 20 percent of the world's population, occupying but three or four percent of its area, keeping the world in a constant turmoil with its insane brawls. Is not this the result of the dominant Christian influence, with its fundamental doctrine of intolerance? Can nations of this type be considered moral? In the past two wars, the loss of life ran into many millions and the financial loss to several trillions of dollars — losses so appalling, so staggering, as to defy the human comprehension. In America alone it has already saddled a debt of over ten thousand dollars upon every family, to say nothing of the continuing costs from pension and bonus raids upon

reacted in the way he did because there was no other way in which he could react, due to things that had happened in his past.

This was my biggest step toward Rationalism. For I realized that my personal God was not even a good psychologist. If I were, he would not have laid down absolute laws by which people were to be judged, which are contained in our Bible. He did not even take into consideration the reasons why we reacted in the way we did.

Thus, the foundation of my childhood belief in God as a personal deity was already greatly weakened when I came into contact with Unitarianism. When I learned that men such as Dickens and Jefferson, who had influenced my thinking throughout the years, were deists, and not Christians at all, the transition from being a Trinitarian to being a Unitarian was an easy one. For I had already come a long way towards being a religious liberal.

It was here that I met my present husband, who by his high moral character, showed me that good morals are not dependent on belief in gods.

At the Unitarian Church, I came in contact with several types of people. One type had been taught by their parents that God as a personal deity actually existed. For them, he was a much needed friend, and they were slow to accept the truth that he probably did not exist at all. They clung to their belief in him, even tho they had rejected the idea of a trinity. Many of them stayed at this stage in their development because for them, their religion was based on their emotional needs.

A second class also began by believing in God as a personal friend, and they had the same emotional need for believing. But they matured beyond this point to where they could solve their own problems, and they no longer needed God's friendship. In addition, whereas before, they had accepted blindly, they now examined the evidence for their belief in a Supreme Being, and came

to the conclusion that God did not exist. Some of these said goodbye to the belief in God with the same sense of loss they would experience in saying goodbye to a good friend, but he no longer had a place in their intellectual scheme.

A third type of people who attended the Unitarians were those who had been taught as children that there is no God. They could not understand how anyone could believe in him at all.

I think it is a good idea as Rationalists to realize that we are also dealing with these types of people — the ones who no longer believe in the trinity, but because of their emotional needs are unable to give up their personal friend, who they call God; the second class, those who for intellectual reasons have rejected the idea of a personal deity; and last of all, those who have never believed in God at all.

It is to these first two classes of Rationalists that I say — be patient with us who are having a harder time to face the truth squarely. You have progressed far beyond us. Don't give up on us because we have not yet come so far. Give us the helping hand of friendship, such as you are doing in the American Rationalist Magazine. We are lonely people at first, because we realize now that our best friend had existed only in our own thinking. We feel lost, because we no longer see eye to eye with people who have always been our friends, but who have not yet matured beyond Christianity. You'll find we'll make good Rationalists, too, although it has taken us a lot longer to grow up than it has taken you.

the public treasury for another generation — likewise additional indirect costs from incompetent professional patriots in public office.

Throughout this long record of bloody European wars, that "fine Italian hand," protected by ecclesiastical vestments, has invariably been behind the scenes, manipulating the political wires and securing especial privileges — always on the side of the militarists and monarchists; e.g. the Pope refused to approve the Magna Carta, and issued an interdict against all England because of the adoption of this charter of liberty for the people.

The two leading Christian evangelists of the present, Billy Graham and Fulton Sheen, state that there can be no international peace until people accept Christ as a personal savior. The war record of these thoroughly Christian nations of Europe clearly demonstrates the stupidity of such propagandists!

About the middle of the nineteenth century, European wars became less frequent — **in Europe**. Most European nations, during the last half of the century were engaged in foreign conquests — stealing large areas of territory from so-called uncivilized people — subduing and Christianizing these "heathen," teaching them intolerance, and today Europe is virtually an armed camp, ten or fifteen million men idling their time — training in the art of mass murder — young men and women, aye, children, being indoctrinated with hate for their neighbors, all of them west of the U.S.S.R. being good Christian nations. If this is a record of national morality, let us hope these nations never become immoral. They probably will not, simply because the human mind cannot conceive of anything more atrociously anti-human and immoral than this record.

(To be concluded next month)

The Freisinnige Gemeinde of Chicago at a picnic July First.



photo by J. Schlesinger

HOW TO ORGANIZE A RATIONALIST SOCIETY

ARF Pamphlet No. 1

If you are interested to start a group of freethinkers in your community or state write for a copy of this essential information.

**American Rationalist
Federation**

2218 St. Louis Ave., St. Louis 6, Mo.

RELIGIOUS POSTAGE

by JOHN H. LATTA

Millions of loyal American citizens who daily buy and use the ordinary 3c postage stamps without conscious attention to the design thereof have, since 1954 become the unwitting tools of a deliberate scheme of religious propaganda inspired by Catholics and designed to undermine, subvert and destroy the First Amendment in part.

Proposed and supported primarily, if not entirely, by individual Catholics and Catholic groups; credit for this successful subversion of the nation's postage to purposes of international religious propaganda has been given to Ernest A. Kehr of the New York Herald-Tribune, by the Christophers—an organization dedicated to making the United States a Catholic nation. The official Christopher award of \$100.00 for May, 1954 was given to Mr. Kehr for this achievement (Expose—May, 1954).

Well known to postal officials, the propaganda (or publicity) value of postage stamp designs transcends all normal barriers of race, religion, language and nationality to an extent not attainable by any other media of international propaganda whatever, and is particularly influential among the middle to wealthy classes of children of all nations during their pre-adolescent and formative years. (As religious propaganda — which President Eisenhower, Secretary Dulles and Postmaster General Summerfield publicly declared (April 9, 1954) was the intent and purpose of the motto "In God We Trust" now inscribed on our ordinary 3c and 8c postage stamps—it is evident the added inscription was deliberately intended to **influence** persons "to profess a belief in religion" directly contrary to the United States Supreme Court's "minimum definition" of the First Amendment written into the Everson decisions (330 U S 1, 2/10/47) and reaffirmed by direct quotation in the McCollum decision (333 U S 203, 3/8/48). Thus by their united support of the use of religious propaganda on the nation's postage stamps, the officials named were guilty of an open and obvious violation of their solemn oaths to "uphold and defend" the constitutional laws of these United States as previously interpreted by the nation's highest court.

Subsequently Catholic officials of the Post Office Department have acted to censor protests challenging the legality of the postage stamps and thereby have far exceeded their legitimate grounds for censorship generally limited to statements of an "obscene" character. Among items censored on Catholic orders from Washington are the well-known quotation from the Treaty with Tripoli (a part of the nation's basic laws), direct quotes from Jef-

THE VIRGINIA STATUTE FOR RELIGIOUS FREEDOM

Thomas Jefferson listed among the three achievements he directed inscribed on his tombstone his authorship of this statute for which he successfully fought.

"Be it therefore enacted by the General Assembly: That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief: but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

"And tho we well know this Assembly, elected by the people for the ordinary purpose of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with the powers equal to our own, and that therefore to declare this act irrevocable, would be of no effect in law, yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural right."

JEFFERSON A UNITARIAN

When I lived in Philadelphia there was a respectable congregation (Unitarians), with a meeting-house and regular services which I attended, and in which Dr. Priestly (a distinguished English Unitarian who had emigrated to America) officiated to numerous audiences... That doctrine has not yet been preached to us (i.e. in Charlottesville, Virginia) but the breeze begins to be felt. ... A bold and eloquent preacher would be nowhere listened to with more freedom than in this State, nor with more freedom of mind. (Letter to Benjamin Waterhouse, July 22, 1822.)

HOBBIES

I have a very interesting hobby, and one particularly suited to the older person, especially those who can't travel much. It is collecting maps.

In 1950-51, I had been doing some traveling, during which time I collected city street maps of cities I had worked. In 1953, I suddenly remembered this and decided to start collecting city street maps. With maps on my mind, I soon found that I wanted maps that would show me almost any place I was reading about. Presently, I found I had more maps of counties, states, countries, continents and special areas, such as the Balkans, the Near East, Formosa, Korea, etc., than I had cities.

Then I found myself tracing the course of rivers on maps I had and began collecting "rivers," now have a complete set of maps on the Mackenzie, part of the Saskatchewan, eight miles to the inch, and others of the Hudson and Connecticut, four miles to the inch. I am planning to get all the great rivers of the world, and other smaller ones.

Recently, I got started on marine charts, have some of the Great Lakes, showing all the depths, harbors, islands, etc., and plan to get the St. Lawrence river and other sections in large scale charts. I also want to get the Inland Passage, from Maine to Texas, and from Seattle to Alaska, foreign harbors, ocean areas, and other such things.

I find that I have learned much from studying these maps by themselves and also have read more history than in many years past. I am planning to organize the Easy Chair Explorers Club, and issue charters to local chapters. I expect to get the Detroit club started very soon now, and have the matter up with one other group. I'll be glad to hear from anyone interested and will be happy to help them get a local club started anywhere.

C. Harry Nims

feron, Lincoln, Victor Hugo and others of a freethought character—this constituting a direct RELIGIOUS CENSORSHIP in further violation of law. Thus have the Catholic postal officials directly involved sought to deny a citizen the right to publicly call attention to these Catholic VIOLATIONS OF THE LAW!

The American Philatelic Society, the nation's largest and oldest organization of stamp collectors—by official action of its Board of Vice Presidents on May 19, 1956—has summarily expelled the writer from membership of many years standing for the sole and only reason that the writer dared to call the attention of members in the New York area to the continuing subversion and violation of the nation's constitutional laws by the issuance of religious postal propaganda "honoring" the Fifth International Philatelic Exhibition held in New York, April 28—May 6, 1956. Thus the oldest and most influential of the nation's philatelic organizations—without warrant or valid excuse—officially takes its stand in favor of the suppression of free speech and in support of open Catholic defiance and violation of the nation's constitutional laws!

Because of its international repercussions, every freethinker and religious liberal should do all that lies in his power to force the withdrawal of the illegal religious postage in this country and not permit this violation of the nation's constitutional laws to furnish precedent for further and more serious violations. Here are two most effective ways everyone can counterattack legally and at nominal cost:

REFUSE to accept all mail borne with this subversive postage unless there are compelling reasons for acceptance. Refusal of business mail of an advertising nature will influence large users of the stamps and will be more effective in the last analysis than a hundred times as many letters from individuals. You are entitled under the law to REFUSE to accept mail for any reason or for no reason at all. However you may be held liable for derogatory statements directed at the sender other than the bare statement of refusal. So long as justified criticism is directed at the government and not at the sender, the sender will have no recourse for action. Finally, if censorable statements are used, do not employ instructions to "return to sender" which would imply mailing for delivery. Merely return the mail to the Post Office without any instruction for their subsequent handling.

The writer has continuously REFUSED to accept mail borne by subversive postage since 1954 and has consistently used denunciations of the postage which are censored when used on mail originating with the writer. The same general procedure will be effective against the forthcoming "Pray for Peace" postal cancellation (which will

not be limited to mail bearing subversive postage) but will have to be applied with reasonable discretion according to individual circumstances.

Harmony Buddhist Mission, Clarksville, Arkansas, has announced that "Effective January 1, 1957, all mail addressed to this mission or individuals connected with same, bearing postage stamps with the motto: 'In God We Trust' will be refused. Religious mottos printed by taxpayers money are in direct violation of our Constitution. Let us uphold the Constitution!" Can freethinkers and other religious liberals who seek to uphold the nation's constitutional laws, reasonably do less?

NEVER use the current 3c and 8c stamps bearing the motto "In God We Trust" unless you simultaneously denounce the stamp on the face of the envelope. Where the large 3c commemorative stamps are not available—and this is frequently the case—always ask instead for the current 1/2c, 1c, 1 1/2c or 2c stamps which will carry your mail just as far and just as fast but have no religious inscription. The 1c and 2c denominations are also available in large rolls (coils) for the large commercial users.

There is a very great deal more that could be said on this matter—quite a large book in fact—but time and space do not permit.

I think all the heretics I have known have been virtuous men. They have the virtue of fortitude or they would not venture to own their heresy; and they cannot afford to be deficient in any of the other virtues, as that would give advantage to their many enemies. — Benjamin Franklin.

Announcing!

RATIONALIST BOOK CLUB

Spring 1957

- 4 Freethought Books a Year
- Prominent Jury of Selection
- Manuscripts Invited

Write for details

AMERICAN RATIONALIST • 2218 St. Louis Ave.,
St. Louis 6, Mo.

SEASONED WITH GARLICK

"The Moral Stability of Society Has Gone," writes the Rev. Wilfrid Garlick in *The Advertiser*, which circulates on the outskirts of Manchester. He means that too many people no longer believe in the morality that is tacked on to the Christian religion. He was, he says, impressed by the fact that the last Royal Commission on Marriage and Divorce "was badly worried by the public attitude to the question." All this means is that members of the Commission generally had the same sort of views as Mr. Garlick, and were out of sympathy with those of the public.

He then brings in what he calls "pre-marriage preparation and post-marriage guidance" and is all in favour of it, if it is in Christian hands, but bemoans the difficulties of parsons in getting to people who do not belong to their flocks. The latter "naturally get married in register offices, and it is improbable that they have been brought under any influence which would be able to prepare them for marriage in any important way."

Such impertinence should have brought *The Advertiser* shoals of protesting letters. If it did not, it can only be because the public is getting used to parsonic cheek of this kind, and considers it beneath notice.

from SECULAR LIFE
London

Greetings!

JAMES KAIGLER

LAWRENCE LEUTHER

THOMAS G. CHIAPPINELLI

CHARLES E. O'SHEA

RUDOLPH FREDERICK

H. T. PRICE

BOYD WAMACK

EDWARD STANNARD

B. KOLSA

O. S. VALA

Before services one Sunday, my husband and I were standing outside our church when a meticulously dressed gentleman stopped and asked us about the churches in the area. My husband explained that there was a Presbyterian, a Christian Science and a Unitarian church in this block, while not far down the street was a Congregational and an Episcopal church, plus a Jewish temple and a Catholic Cathedral.

"My word," the stranger remarked. "I do hope the good Lord has a sense of humor."

* * *

One of the stingiest men in New Hampshire used to go to a church supper and ate his fill of meats and vegetables and cake and blueberry pie. When they passed the plate around for contributions, he expressed surprise, "By Gorry!" he said, "I didn't know they'd be a charge. I jus' et to be accomodatin'."

Readers' Digest

SEND PAGAN PRINT
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Saturnalia and how it developed into
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ELDON SCHOLL

2218 St. Louis Avenue
St. Louis 6, Mo.

HAIL! AND FAREWELL To A Titan of Science and A Great Human Being

Dr. Anton Julius Carlson, B.S., M.S., Ph.D., L.L.D., M.D., Sc.D. died of cancer at the age of 81 in Chicago on September 2, 1956. He was a past president of the American Association for the Advancement of Science, member of the Advisory Board, National Foundation for Infantile Paralysis, member of American Physiological Society, member of Society for Experimental Biology and Medicine, member of National Academy of Science, member of American Biological Society, member of Research Council on Alcohol, consultant U.S. Food and Drug Administration, member of the Advisory Committee — U.S. Public Health Service and, during World War I, was with the U.S. Sanitary Corps with the rank of Lieutenant Colonel serving with the American Expeditionary Forces.

Dr. Carlson was a member of numerous foreign medical and scientific societies and author of standard works on physiology and biology. He was born on a farm at Bohusian, Sweden in 1875 and came to America at the age of 16. He attended Augustana College at Rock Island, Illinois and became a Lutheran minister at Anaconda, Montana, but quit after one year. He received his Ph.D. degree at Stanford University in 1902. He entered the teaching profession in 1903 and then joined the faculty of the University of Chicago in 1904, advancing from assistant professor of physiology to the head of the department of physiology, a position he held for many years. In 1940 he became professor Emeritus.

He once fasted for 15 days with a balloon in his stomach to test his theories about hunger contractions. His early research on diabetes helped pave the way for the manufacture and common use of insulin. He also dealt with alcoholism and the aging processes of man. In 1953 he received the American Medical Association service gold medal and was voted humanitarian of the year. He is listed in *Who's Who in America*, *Directory of American Scholars*, and *Leaders in Education*.

He was one of the few scientists who had the courage to boldly state his views and follow out the logical implications. At the conclusion to his term as president of the American Association for the Advancement of Science he definitely stated his philosophy which was of a Rationalist nature and he criticized the supernatural myths of today... in a speech before that scientific body.

Dr. Carlson was in touch with leading Rationalists of

today and wrote a few articles for Rationalist journals. His viewpoint is made clear by his statement that "Scientists recognize the unknown but not the unknowable," and "A scientist either **knows** or he does not **know**. If he **knows** there is no room for faith or belief. If he does not **know**, he has no right to faith or belief." In a lecture he said that "Science nurtures inquiry, the supernatural stifles it." in 1944 he lectured before the American Institute of Chemistry and said that "Men are still driven by greed, and confused by guile, rather than guided by reason based on our expanding knowledge."

WHOSE LANGUAGE ARE WE TALKING?

by STEPHEN W. STARK

The American Rationalist has scored a great success in the fresh, constructive approach of its first three issues. It will surely succeed in its first aim of uniting all rationalists who are capable of uniting. The editor is already leading us toward talking sense to the millions of our unchurched population.

The attractive cover and makeup, and practically every item of the contents are splendid. This fine impression is just the reason why one small false note seems a good starting point for discussion.

Isn't our advertiser speaking a private Rationalist language when he talks of killing the religionists' business? I suppose we Rationalists understand that such talk is just blowing off steam. But we hope to get many readers to whom the Rationalist world is as yet another plane. Let us look at the one of these worlds which this writer knows best.

The Protestant world contains, in one continent, the shouters and Fundamentalist sects split from the regular middle class churches. These people fear ridiculous bogeys with deadly literalness; here, if anywhere, is a fair target for our scorn.

My interest is the main Protestant land-mass, where we find the tame Fundamentalists and tame Modernists. In loyalty to the large denominations they find a way of consenting to live together. I propose that we include with them an undeterminable, but large section of the unchurched. This particular section has not been repelled by Protestantism, but, at the most, has been bored by some local church. More probably these people prefer sports or some other recreation to anything the

CONNECTICUT BOARD DENIES PRIEST'S BID FOR BUS AID

The Board of Education in Hamdon, Conn., has refused to provide transportation in public facilities for private schools in that area. According to Religious News Service, Rev. William J. Daly, pastor of St. Rita's Roman Catholic Church, had requested the board to use its buses for about thirty-five pupils living more than a mile from his new parochial school.

The Chairman of the Board of Education, the Rev. Joseph G. Peters, a Congregational minister, pointed out that the Board's decision "had nothing to do with religion." The job of the Board, he pointed out, is to "take care of public school pupils."

"Church and State"
September 1956

AR • CLASSIFIED COLUMN • AR

Twelve words, or less (minimum) \$1.00
Each additional line, (six words) .50

FOR SALE—AR Stickers, Sheet No. 1, General Slogans of Freethinkers. Sheet No. 2, World's Foremost Freethinkers, their best mottos. Both series, 60 stickers on sheet printed in two colors, 60 stickers, or one sheet for 35c, 300 stickers or five sheets for \$1.00. Order from the American Rationalist.

FOR SALE—Comic Postcard Cards, Set of six. No. 1 to 6, Drawn by Ottokar. Price 5c each, all six for 25c. Order from AMERICAN RATIONALIST, 2218 St. Louis Ave., St. Louis, Mo.

FOR SALE—Ottokar Comic Cards. Second set of six. No. 7 to 12. "You don't have to say it, the card does the job for you." Price 5c each, all six for 25c. Order from AMERICAN RATIONALIST, 2218 St. Louis Ave., St. Louis 6, Mo.

A NEW PAMPHLET FOR SALE—"POPE JOAN" a riddle of the dark ages.—Written by Chris Olsen. 16 pages. Single copy 15c, 4 for 50c. Order from the AMERICAN RATIONALIST, 2218 St. Louis Ave., St. Louis 6, Mo.

FOR SALE—"Klever Kards", . . 20 in a packet. Have fun with your friends at work, or at the party. 50c per packet. Order thru the American Rationalist, or direct from the Printer: 4124 W. 26th St., Chicago 23, Ill.

MILWAUKEE REBELS AGAINST THE CHURCH

Bayside is God fearing, but it wants no churches in its residential neighborhoods.

That was the gist of testimony of one resident after another who crowded into a public hearing Thursday night at the village hall, 9075 N. Regent rd., to oppose proposals for rezoning their neighborhoods for institutional use that would allow churches.

The majority of the speakers went on record as not being opposed to churches—but each added that he didn't want one in his neighborhood.

They claimed that the churches would devalue properties, cause a traffic problem, and would spoil the residential character of the neighborhood.

Four Sites Recommended

Although four institutional sites had been recommended to the village board by its planning commission most of the testimony was specifically aimed at proposed construction of a Lake Drive Baptist church on the southwest corner of E. Brown Deer rd., and Lake dr., across from the Saxony restaurant.

Time and again the chairman of the hearing reminded the more than 100 persons who attended that it was not a discussion of religion. But the testimony kept slipping back to that.

Dire Need Cited

Backers of the zoning said Bayside was "in dire need of a church." Opponents were criticized for wanting to "put God down by the railroad tracks."

One speaker said: "We're not opposed to churches or for setting up areas for institutional use. The people of the area do not want another nonresidential building."

He was followed by a speaker who noted that the church site was "being pushed from one place to another."

He Doesn't Want It

"We don't want it, either," he said. "I moved into a community that I thought was going to remain residential... we don't want it."

Milwaukee Journal

church offers. They have drifted away easily, and often drift back just as easily.

Modern Protestantism is a comfortable religion, as practiced by most of its lay members, or remembered by the drifters. It is radically changed from the crude Puritanism of blue Sundays and Anti-Saloon Leagues, which impressed its picture of Protestantism on the Rationalist tradition during the 19th and early 20th centuries. It is good fun, in private Rationalist circles, to pounce gleefully on current survivals of the Evangelical age. In dealing with the public, however, it would be well for us to pay more attention to the actual behavior of Protestant lay citizens.

The typical citizen of the metropolitan Protestant world, whether a churchgoer or not, is bound in a silent, almost conscious agreement to take the creeds, miracles, and thou-shalt-nots as meaningless myth and ceremony. There are millions of church members who will barely tolerate serious discussion of religious, moral, and social problems, even from a minister. I suspect that only the most naive or determined ministers try any such discussion except as a Sunday morning ritual.

The question of dishonesty hardly arises in the minds of such modern Protestants. They are not like the old-fashioned hypocrite who deceived his fellow parishioners. They feel that they are deceiving no one, that the whole world is with them in the silent agreement to disregard the dogmas. Their only aim as individual members of the community, to make friends, and especially to provide social opportunities for their children. Rationalist talk about truth and honesty must seem to them at first a great puzzle, since they can not quite tell who we are shooting at. When they finally realize that every churchgoer is a target, they may sometimes feel outraged, but I am afraid that they merely find us unsophisticated.

Hardly any but rationalists can see that today's ghost of ancestral hell-roaring Protestantism is still a basic source of insidious confusion. Thoughtful men of all persuasions lament the shallow conformity of our anxious age. Few realize how much of our meaningless moderation, our futilities and frustrations may be due to our silent agreement, spreading from its center in religion, to face no issues, speak no hard truths, think no big thoughts.

Doubtless many of the drifting Protestants are rebels in their unconscious. To bring their rebellion into the open, they need coaxing. They are frightened by such feelings in themselves, feelings out of place in our timid, well-mannered world. They will be frightened still more

when they hear the strange language of the militant Rationalist. "Kill the religious business!" Couldn't we be clever enough to say, for example, "Religious forces are afraid of free competition in ideas"?

No matter in which world we finally discover our best market for Rationalism, we will have to push on with our great new enterprise of talking to people in their own language about their own interests, but from our point of view. The department, "What's Your Problem?", is the best of all the signs that the American Rationalist is starting on the right road.

If We Had Separation of Church and State

By JOHN SHELDON

The First Amendment to the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This first Section of Article I of the Bill of Rights is not being adhered to today.

For a country to establish religion in any of its forms means to give it official recognition and support. If we had a truly secular state, a great number of present-day abuses would not exist.

For instance, reference to a deity would be eliminated from all governmental documents and pronouncements. Some people believe in one God while others believe in more than one god; some people have no religious beliefs. Therefore, reference to "God" on stamps, coins and in various official oaths discriminates against those citizens who are not monotheists. And even if the entire population was unanimous in its religious persuasion, the invoking of a god or gods by the civil authority would be a contravention of the principle of separation of church and state.

Further, the use of a peculiarly religious book such as the Christian Bible for swearing in government officials and court witnesses is also a violation of the First Amendment.

In a secular state, the branches of the armed forces would not have chaplains on the government payroll. The religious wants of the men and women in uniform would be the responsibility of their respective denominations. Their ministrations would be conducted without military supervision, during free time. There would be no more compulsory or semi-compulsory church parades. There would also be neither Senate nor prison chaplains.

The use of prayers addressed to a supreme being by any government body or official is contrary to church-state separation.

There have been instances in recent years of minor crim-

CATHOLIC BAN PERILS CHARITY FUND

LORAIN, Ohio (AP)—United Appeal officials Monday considered what to do about a pamphlet Roman Catholic priests distributed. The pamphlets advised parishioners they "could not properly contribute" to the charity fund campaign here this year.

To do so "would be a serious violation of our faith," the pamphlet said. It explained that the church objects to inclusion in the Community Chest budget of funds for buildings which the Young Women's Christian Assn. and the Salvation Army would use for religious purposes.

That meant, the pamphlet said, that contributing would be "to recognize these forms of religion" as promoted by the protestant organizations.

The pamphlet was passed out at worship services Sunday, Msgr. William L. Newton of Lorain said the action "had the approval of the head of the diocese."

Catholics make up about 60 per cent of the 55,000 population in this steel-making community, and withdrawal of their support could wreck the drive scheduled to start Oct. 15.

The pamphlet advised Catholics to "make direct donation to the agencies which claim their sympathy."

Chicago Sun-Times

Ed's comment—Rule or Ruin is the motto of "The One True Church."

Dean Acheson tells this story of Harry Emerson Fosdick. While still a young preacher Fosdick was called down by the maid to deal with a stranger who had got into the hallway and was obviously drunk. The stranger wanted to go over the inner meaning of an abstruse passage of the Bible. After some exchanges Fosdick finally said, as tactfully as he could, "My dear man, you are obviously in an intoxicated condition. Come back when you're sober, and I shall be glad to discuss the Bible." "Thash just trouble," hiccupped the stranger, "when I'm sober I'm not intreshted in Bible."

THE CREED OF A LIBERAL

By Rabbi Josiah Silver

We believe in man —

IN THE AUTONOMY OF HIS
SPIRIT AND THE PRIMACY OF
HIS CLAIMS OVER THE
CLAIMS OF ALL FORMS OF
ORGANIZATIONS.

We believe in freedom —

IN THE FULLEST POSSIBLE
FREEDOM COMPATIBLE WITH
RESPONSIBILITY.

We believe in authority —

BUT ONLY SUCH AS IS
SANCTIONED BY REASON
AND CONSENT.

We believe that the perennial
tools of human progress are edu-
cation, experience and coopera-
tion.

WE BELIEVE THAT TO BE
WELL-GOVERNED IS NOT AS
DESIRABLE AS TO BE SELF-
GOVERNED AND THAT BENEFITS
BESTOWED ARE NOT AS
DESIRABLE AS BENEFITS
ACHIEVED.

We believe that all truth is
made manifest by the clash of
ideas, and that at the heart of
progress there is the exchange of
opinions and the privilege of non-
conformity.

WE BELIEVE IN TOLER-
ANCE, BUT NOT IN INDIFFER-
ENCE; IN ENTHUSIASM, BUT
NOT IN FANATICISM; IN CON-
VICTION, BUT NOT IN OBSES-
SIONS; IN INDIVIDUALISM,
BUT NOT IN ISOLATION; IN
STRUGGLE, BUT NOT IN
HATE.

JEFFERSON WROTE:

The population of my neighbor-
hood is too slender, and is too
much divided into other sects to
maintain any one preacher well.
I must therefore be contented to
be a Unitarian by myself, al-
though I know there are many
around me who would gladly be-
come so, if once they could hear
the questions fairly stated.
(Letter to Benjamin Waterhouse,
Jan. 8, 1825.)

inals being required as part of their sentence to attend church
for a stipulated length of time. This is not only contrary
to the First Amendment but also to the Eighth, which pro-
hibits "cruel and unusual punishments."

If the First Amendment were followed consistently, our
compulsory public education would be truly public. Religious
services and indoctrination would be barred, as would be
teachers dressed in religious garb. Parochial schools would be
eliminated. All private educational institutions would be dis-
continued, so as to ensure that this regulation, as well as
others, was rigidly adhered to.

The use of legal restriction to curb the activities of the
individual citizen on days that are considered by some to
be holy is another violation of the principle under discus-
sion. It may be well to consider here the words of our 1796
Treaty with Tripoli: "The United States is in no sense
founded on the Christian religion."

In a secular state, religious bodies would not be permitted
to operate hospitals. They would thus not be able to interfere
in the practice of medicine, including surgery, and in the
dissemination of knowledge of the human body, including
contraception.

The guarantee of free exercise of religion implies equal
freedom for the non-religious. It is a matter of record that
to date atheists and agnostics have had considerable diffi-
culty in acquiring the use of such means of communication
as the press and radio to publicize their "controversial" views.
This restriction is contrary to the spirit of the Constitution.

At the present time, the identification tags of our armed
forces personnel have provision made for indication of the
religious affiliation of the individual. Unconstitutionally,
for no provision is made for the non-believer.

Governments are organized for the benefit of the people.
At present, the needs of a portion of our population are in
the hands of charity outfits. Most of these are run by
churches. Under genuine church-state separation, the gov-
ernment would reassume its valid responsibilities in this re-
gard. (This act would be an aid to the Christian churches in
that it would help to separate the "true" Christians from the
"rice-Christians" in the lower- and no-income brackets.)

Because they are considered as affording a public service,
the property of churches is now tax free. Debatable as this
point may be, the fact remains that in a secular society they
should be required to give a public accounting of their funds,
just like any other business organization.

Do you have any suggestions to add to this list.

The State Attorney General ruled recently that public high
schools cannot give credit for Bible instruction because the
Arizona constitution bans it from public schools.



THE WIDE, WIDE MOVEMENT

All organizations are urged to send in their news, programs, activities, elections, socials, past or future, and pictures of meetings, officers or members, or anything of interest to Rationalists.

Progress made by the NATIONAL SECULAR SOCIETY (England) continues to be encouraging. A new organization to be known as the Wales and Western Branch was started on Bristol (where a Humanist group has been struggling for existence) and Cardiff. Four N. S. S. speakers have already been in operation on speaking sites outdoors and winter activity is under consideration. There was good attendance at the inaugural meeting and some members had never before met a fellow-Freethinker. Meetings will be held on the last Tuesday in each month. Dave Shipper aided in the formation of the branch as liaison officer and is the contact man for organizations in England. In Manchester Mr. Shipper appeared on speaking platforms seven times for a total of ten hours during a period of ten days. The Manchester Branch Bulletin has changed to monthly issue.

Old and new members were brought together in the re-establishment of the Edinburgh Branch of the NATIONAL SECULAR SOCIETY. Once termed the Athens of the North, the Scottish capital is again represented in the secular movement due to the determination of the Hon. Secretary, Mr. W. Cronan. The first Freethought meeting in many years was established in Mansfield by members of the Nottingham Branch, which held a summer outing recently in Derbyshire. A large and successful meeting was held on the famous Mound speaking ground with Mr. H. Day as speaker (president of the Bradford Branch). Two hours of propaganda was effective in bringing several inquiries for membership in the N.S.S.

The Annual Conference of the ETHICAL UNION took place at High Leigh, Hoddesdon, England.

The RATIONALIST PRESS ASSOCIATION (England) broke recent records with an attendance of 113 at the Annual General Meeting held at Girton College, Cambridge. Mr. Joseph Reeves, M.P., Chairman of the Board of Directors, presided. A majority voted to return to Girton next year with the hospitality of Cambridge Humanists who arranged tours of colleges and the Botanic Gardens.

Morals Without Religion, was the theme of

the essay competition sponsored by the F.C.C. Watts Memorial Fund. The three young men who won attended the RATIONALIST PRESS ASSOCIATION Annual Conference as guests. Six other entries were also of such a high standard that it was decided to invite the authors to the conference too.

THE LITERARY GUIDE, published by the RATIONALIST PRESS ASSOCIATION has changed its name to THE HUMANIST since many readers were misled in general sales by the title. When the LITERARY GUIDE was founded it served the valuable purpose of calling attention to unorthodox books which, in those days, were usually kept out of shop windows. All this has changed and unbelievably today is usually regarded at the worst as an eccentricity. The RPA is not afraid to keep up with the times and strike for new ground. The old title did not describe the contents, which, while mainly regarding books and literature in general, was of a Rationalist nature, although will now be called Humanist due to the general acceptance of the word in England, and the publicity with the Knight talks on the B.B.C. The Ethical, Humanist and Rationalist movements in England are much closer together than in America, so that a "Humanist" magazine may not be too unusual published by a "rationalist" organization. As the GUIDE says, "Rationalists should be the last people to hesitate to take new soundings, and that is one of the tasks for which a monthly journal like the GUIDE exists. A new climate of opinion always brings new words into currency. It may seem a small matter whether we call ourselves secularists, freethinkers, rationalists or humanists. But it would be foolish to ignore the label that other people affix to us. Not only the BBC, but the bulk of the religious press refer to our position as humanism.... Fundamentally we are all agreed and only our enemies can rejoice at such scattering of shot." As someone has said, it matters not what is on the label, but what's in the bottle that counts. Even so, we are sorry to see that the RPA could not use the word Rationalist.

A new association has started in Oslo, Norway which hopes to have groups all over the country. The inaugural meeting was attended by 400 people including Professor Anatol Heintz, Dr. Scharfenberg, Dr. Langfeldt, Professor Hygen, Dr. Kristian Horn and a number of other scientists, judges, and leaders of thought. The name chosen for the new association is Human-Etisk Forbund, which means, Humanist-Ethical Federation.

Very little is ever known of the once great organizations in Europe. Dave Shipper made contact with several "lost" organizations, some behind the iron curtain. The following is from a letter he received from Herr Franz Ronzal,

who, at 83, is still campaigning for the cause. Mr. Ronzal is Chairman of the AUSTRIAN FREETHOUGHT ORGANIZATION. Mr. Ronzal writes: "The Freethinkers of Austria were quite powerful prior to 1933, when they were suppressed. We were organized in nine sections, comprising 333 branches with 54,000 members, besides supporters (unorganized). Our journal DER FREIDENKER was published monthly and had a circulation of 60,000. After 1933 we were compelled to work underground and our numbers dwindled. After the war we suffered persecution for a further two years, and in fact it was not until April 2nd, 1948 that I was able to re-establish contact (with permission) with 25 reliable members, and even today we have only 300 organized members. We cannot yet issue a paper, but every two months we deliver a circular to our members. There is no Freethought organization in either Hungary or Czechoslovakia, but this might come as governmental pressure weakens. We are in continuous contact with German and Swiss Freethinkers. I go to every meeting in Vienna together with my fellow members, and am in constant touch with all the members of our organization."

The second annual meeting of the Whangarei Rationalist Association (New Zealand) was held in Boreham Hall and elected as new officers Mr. F. J. Tercel, President; Mr. C. J. Homer, Vice-President; and Mr. John Bryant, Secretary. Eight meetings had been held during the year. The organization meets the last Sunday of each month.

The annual meeting of the N.Z. Rationalist Association was held in Auckland, New Zealand, with an attendance of over seventy members. New officers elected were Mr. J. O. Hanlon, President; Mrs. M. R. Wilson, and P. Campbell, Vice-Presidents; Mr. J. Bruce Tabb, Treasurer, and an executive council of ten members. The meeting of the newly-elected Executive Council resulted in the formation of six committees with a total membership of 29 members. The committees are Finance and Office Management, Editorial Board, Lectures and Social, Membership, Literature, Secular Education Defense. It was decided that the Association participate in the Auckland Debating Association competitions this year. The Association has set up a list of persons throughout New Zealand who will conduct Rationalist funerals. Eleven cities are represented in the list and fees will be charged for this service (double for non-members).

THE RATIONALIST ASSOCIATION OF JOHANNESBURG (Africa) is assembling a panel of persons, men and women, who are willing, if called upon, to conduct funeral services without theology. A recent lecture was on Scientology by Mr. Gerry at the Public Library.

The Association's study Group had Dr. E. Roux in an approach of a trained historian with the problem of the historicity of Jesus.

The Humanist foundation SOCRATES held a regional meeting at the International School of Philosophy at Amersfoort, Netherlands. More than a hundred persons listened to Prof. Dr. L. de Conick, the Belgian biologist, and Prof. Dr. M. G. Minnaert, the Dutch astronomer, who presented their views on Science and Universe.

The town council of Eindhoven, Netherlands, rejected an application for subsidy on behalf of the social work of HUMANITAS, the association for social activity on a humanist basis. One of the reasons was "One cannot expect a local government, generally founded on positive Christian principles, to recognize and further a social endeavour denying those Christian principles absolutely and essentially." Nevertheless, a number of cities, equally Catholic, as well as the Catholic minister of social activities, subsidize HUMANITAS.

The RADICAL HUMANISTS from different parts of India gathered in Mussoorie in a ten day Study Camp organized by the Indian Renaissance Institute of Dehradun. The Study Camps are a regular feature of the Radical Movement since 1940. From 40 to 60 were in attendance. People came from all over India and one, Prof. Jyotrimay Guha, came from East Pakistan. In his short statement indicating major points of difference between the Sarvodaya movement and the Radical Humanist movement, Prof. Sib Narayan Ray pointed out that while in the latter the main stress was on reason, individual freedom and secular ethics, in the former, because of its compromise with Hindu tradition there was much emphasis on prayer, on the individuals' obligation, community and on the transcendental sanction of morality. Gandhism, which provides the philosophical basis of the Sarvodaya conceives of human destiny in terms of the will of God or Providence, which gives so much importance to prayer as a means to enable men to improve their condition. Radical Humanism, on the contrary rejects all forms of transcendentalism and builds its whole view of human destiny in terms of man's biological nature. Man's innate capacity to reason and his innate urge for freedom are both derived from the physiological organization of the human beings. Consequently prayer has no place in the Radical Humanist movement.

The grand opening of the THOMAS PAINE MEMORIAL CENTER was held September 29-30th when the FRIENDSHIP LIBERAL LEAGUE formally opened the new Philadelphia center for Freethought activity. It will be open

every evening from six to eleven. The book shop, reading room and library are open to all.

The FREISINNIGE GEMEINDE of Chicago held a picnic July First at the garden of Fred Albers. It was a farewell party for Mr. Albers, financial secretary of the organization, who left for a visit with his son in Germany. Everyone had a good time.

Joseph Lewis, President of the FREETHINKERS OF AMERICA has announced that the organization will undertake an effort to bring to court the government's addition of the words "under God" in the pledge of allegiance to the flag, as unconstitutional. Funds are being collected as it is expected that it may reach higher courts and take considerable money.

The RATIONALIST SOCIETY of St. Louis held its Fall Social and barbeque at the home of Clara and Dorothy Meier near Ellisville, Missouri, about 25 miles from St. Louis. The afternoon and evening social was highlighted with planned games with the members divided into teams such as the Ingersoll team, Darrow Team, Paine Team, Lincoln Team and Jefferson Team. The social concluded with a "french auction" with Mr. Walter Hoops as the auctioneer in his yearly "act" auctioning off valuable and costly, and some not so costly, items the money going to the treasury of the Society. Participants pay only the amount that their bid differs from the previous bid until the last bidder wins the prize. Books, paintings, and many different items added interest and action to the evening.

Eleven members of the Rationalist Society of St. Louis attended in a group the play *Inherit the Wind* at the Kiel Auditorium Opera House on September 26th. *Inherit the Wind* is the famous story of the Scopes Evolution Trial in Tennessee. An ad for the American Rationalist appeared in the program for the play reading "The Philosophy of Henry Drummond (Clarence Darrow) is best represented in THE AMERICAN RATIONALIST"

Property has been purchased by the AMERICAN HUMANIST ASSOCIATION in Yellow Springs, Ohio to use for a national headquarters building. A committee has been appointed to carry out the plans to build the headquarters across the street from Antioch College campus.

Our reader Rudolph L. Marchfield of Chicago submits this credo: I do not believe in, nor do I fear what cannot reasonably be understood nor logically explained, but I will and do practice all the humanistic qualities and virtues to which man is obligated without the inducement of fear nor the expectation of rewards which is the benighted conviction of all religionists.

BRITISH DEMOCRACY The BBC and Atheism

By Dave Shipper of Cardiff, Wales

Britain has long been noted for its democratic attitude towards "freedom of speech" but, although minorities are tolerated, they are not given full freedom of expression.

For Freethinkers, the national press (our daily "Sun Press") and the BBC (British Broadcast Corporation) have long represented an "Iron Curtain," apparently welded securely into position.

Therefore, it came as a great and most welcome surprise when, just before Easter, the BBC approached the National Secular Society asking us (at first) if we could provide half a dozen people who would state on television, very briefly, that they were atheists.

The Society requested that the six be allowed to state **why** they were atheists, whereupon the BBC reduced the number to one.

Our General Secretary, Mr. Colin McCall, an excellent speaker was chosen and, after a telephone call on April 11th, he attended the Lime Grove Television Studios and was filmed on the spot, giving a short unscripted talk—"for the sake of spontaneity."

A few days later he received a letter from the Television Booking Department of the BBC which stated that his 3½ minute talk was to be used on May 22nd in the program, "Britain In Decline?" He was paid £5/5/0 and signed over all rights to the BBC.

Naturally, Secularists all over the country were jubilant for, previously, the Society had not even had an opportunity to reach the listening, let alone the viewing, public.

On May 22nd the vast majority of British Secularists were by their (or their friends') television sets waiting for the voice of Free-thought to come over the air. To our disgust and indignation, we saw a procession of Christian propagandists throughout the half-hour program, our representatives being omitted.

Various half-hearted excuses have been given, in response to the flood of telephone

BOOKS

"NEW WORLDS OF MODERN SCIENCE"

Edited by Leonard Engel

Rationalism depends on information and logic. The latter requires the former, being a process of setting it into a useful order. The acquiring of reliable information is no longer as arduous a task as it once must have been. Instead of traveling, say, from Corinth to Athens to spend many months with a philosopher, one can pick up a paper-covered book at the corner drug store and read the findings of scientists in many fields, getting the benefit of their fine instruments and accumulated knowledge.

Such a book is this anthology of nearly 400 pages devoted to the latest views and discoveries, the articles cover the philosophy of science, "the earth and the universe," the molecular and sub-molecular realms, the simpler organisms, man and his health, and the probable future.

There are a number of useful illustrations. One of them is incorrectly labeled, however, in that the electron is said to be neutral and the neutron to have a negative charge.

The topics range from the origin of the galaxies to how the police trace criminals from stains. Oparin's famous book, "The Origin of Life," is quoted to give a brief view of the beginnings of organisms. The

calls and letters but, bluntly this is the position. The few remarks made by Mr. McCall were enough to overwhelm the Christians who commanded the rest of the program.

No change in this policy of suppression seems in sight. Yes, friends, the BBC is a pillar of our democracy, upholding our glorious tradition of "freedom of speech"—But not for Freethinkers!

In addition to the books reviewed and listed in this issue we can supply any book published in the USA and abroad. We can also handle your magazine subscriptions.

This is a service for our readers; any operating surplus will be used for the benefit of the "American Rationalist".

Make your checks, money orders, etc., payable to "Book Service, American Rationalist" and send them with your order to 2218 St. Louis Ave., St. Louis 6, Mo.

surface of the sun is explored, and the place of mankind in evolution is discussed in an imaginative way. A chemical engineer conducts us through a building where samples of soil are tested in simple ways in the search for new antibiotics.

What is a "tidal wave."

How are atoms split? How does the cyclotron and the betatron operate?

Among controversial subjects there are three articles on the population problem. One anxiety in this connection has been about the supplies of raw materials. The first of the three articles deals with this, reminding us that they are more plentiful than we had supposed, and that the only way to learn the possibilities of unrecognized materials is to use the resources we have in order to obtain new machines and more power. The psychological climate in which we must live is another aspect of the prospects of over-population. This is hinted at in the last two sentences of the third article, "Food from Algae," by Hans Grafon. They express my view well:

"The reporter of the future will certainly hail it as a great achievement when our crowded great-grandchildren shall subsist contentedly — because they know no better — on hydrolyzed sawdust and predigested, vitaminized algae. But, should we not rather strive to preserve for them conditions where they may still be able to find a garden in which to pick fruit from a live tree?"

As I understand it, Bertrand Russell has not presented the case for relativity accurately, except in a few statements, in the material presented in this book.

The Freudian exploration of the human mind is briefly reviewed in this book, by

William Menninger. Although the general approach of the psychoanalysts is probably the only one at our present stage of knowledge that can get at the root of personality problems, the particular Freudian explanations are misleadingly ambiguous.

Menninger discusses various types of escape mechanisms in his article. Rationalization, Sublimation, and conversion.

Harry E. Mongold

Freedom is as Freedom Does

by **Corliss Lamont**

Real freedom for all the people is the substance of this excellent book. Corliss Lamont is one of the outstanding champions in the fight for the preservation of our rights and freedoms as guaranteed by our constitution — not only for one segment of our people but for all regardless of race, creed or no creed, political or economic status. His appeal for justice is vigorous but simple and easy to understand.

Talking about liberties, the author points to Great Britain which has no written constitution as a country that probably has come nearer to the realization of the principles of these guarantees than any other commonwealth.

Lamont's unfailing courage before the Un-American Committee has opened the eyes of many. Due to his determination to fight back — a fight he finally won — together with others such as Harvey O'Connor the need for a complete overhauling of the so-called Loyalty Program has become evident. Support of exception laws directed at political opponents can become a boomerang when the same laws are applied against your organization. The Communists hailed the Smith Act when it was used to railroad followers of Trotsky to jail; now the crimes are bearing the brunt of the act and oh! how they scream.

From beginning to end this book appeals for a fair interpretation of our basic laws. It becomes clear that we must fight even the slightest infringement; appeasement will only aggravate the issue.

Corliss Lamont is an effective writer as well as an inspiring speaker. He is carrying

the fight to the American people, to each and every one of us, trying to make us all realize that to-day more than ever "Eternal Vigilance is the Price of Freedom."

James Kaigler

From Book Service, American Rationalist. \$4.20 incl. handling charge

SCIENCE

SOCIAL PRESSURE AND OPINIONS

by **George A. Fink**

It may shock some readers of *The American Rationalist*, as it did me, to learn how many persons can be influenced by the opinions of others, even on matters they have seen with their own eyes. An article by Solomon E. Asch, professor of psychology at Swarthmore, in the *Scientific American* for November, 1955, rather surprised me with a report of some experiments on the effect of social pressures on publicly stated opinions.

In previous tests, the subjects were asked to give opinions, first without mention of the opinions of others, and later were asked for opinions on the same questions after being informed of the opinion of experts or authorities in the field considered. In many cases the later opinion was changed from the original, to agree with the supposed authorities. Rationalists familiar with the lack of independent thought by most people know that social pressure, or the general climate of opinion, is a powerful influence on opinions. With regard to questions on which they have no personal knowledge, this is quite understandable. But regarding facts and events of which a person has first-hand knowledge, one would expect him to have opinions independent of others.

In Asch's work, a group of seven to nine students met in a classroom for what was said to be a "psychological experiment" on visual perception. The experimenter conducting the test shows the group pairs of large white cards. One of each pair has a single black line on it, while the other has three lines, one of which is equal in length

to the single line on the other card. Each time a pair of cards is shown, the students were asked to say which of the three lines matched the standard line. When the first pair of cards was shown, the students gave their answer in turn around the table at which they were seated. After a couple of rounds with unanimous agreement, one student toward the end of the series disagreed with the others. Again the same thing happened, and the dissenter seemed surprised and a little worried.

This was not surprising to the experimenter, since the dissenter was the only "guinea pig" in the group, the others having been instructed beforehand to give unanimously a wrong answer after the first round or two. The student, who is the subject of the experiment, is placed in a peculiar position as a minority of one, faced by a contrary majority with respect to a simple observed fact. He is being acted upon by two opposing pressures: his own observations on the one hand, and the unanimous opinion of his fellow students on the other. The others occasionally give correct answers to prevent suspicion of collusion. (Only a few did suspect a trick, and when that happened, the test was stopped) In twelve of the eighteen trials of a series, the previously instructed students gave wrong answers, and these twelve trials constituted the test.

The difference in length of the lines was great enough so that under ordinary circumstances with no disturbing influence, the subjects would make wrong judgments in less than one percent of the trials. Yet under group pressure, the subjects agreed with the erroneous majority 36.8% of the time! As might be expected, there were great differences between individuals. About one quarter were independent and never agreed with the wrong majority. Others went over to the majority nearly all the time.

Some tests were made of the effect of the size of the opposing majority, from one to fifteen. With a single opponent, the subject was influenced very little. When opposed by two, some influence was noted;

the subject accepting the wrong answer 13.6% of the time. With three opponents, the errors went up to 31.8%. Further increase in the opposing majority increased the influence only slightly.

The students were interviewed later to attempt to find reasons for their performance. Among the independents, some had confidence in their judgment, while others were convinced they were wrong, but felt an obligation to call them as they saw them, anyway. Among those who yielded to majority influence, some were convinced their judgments were wrong and the majority right. Others said they gave answers in agreement with the majority, against their own observations, in order "not to spoil your results." Many suspected the majority were following the leader, or were victims of an optical illusion, but still were influenced against their own judgment. Some even thought their difference was a sign of a deficiency or poor judgment, and tried to hide it. All of the yielding students underestimated the extent to which they had yielded to influence.

An interesting effect was noted when the subject of the experiment had the support of another of the same opinion, either another subject who did not know of the trick, or one who was instructed to give correct answers contrary to the majority. In this case the subject answered wrongly only one fourth as often as with no support. Yet the subjects later rejected the suggestion that the supporting partner decided them to be independent. In further experiments, the subject was given the support of a dissenter differing both with the majority and the subject. When this dissenter was intermediate between subject and majority, the influence of the majority decreased about one third, and extreme yielding stopped, i.e., the subject followed the majority only when their error was moderate. With the instructed dissenter picking the worst match, and the majority intermediate between him and the correct match, the subject answered wrongly only 9%, with all errors moderate. There is an obvious lesson here for free-thinkers and other dissenters. Their dissent,

when it becomes known, helps others to free themselves from social pressure and become more independent in their opinions. In this connection, rationalist organizations and publications perform a very valuable service.

When the difference in length between the standard line and others was varied, the influence of majority pressure varied, but even with a difference of seven inches, some still yielded to the grossly erroneously majority.

These experiments raise many questions for further investigation, regarding independence in various circumstances, and the relation of this independence to character and personality.

BOOKS RECEIVED

Jesus Charles Guignebert University Books
 Candide Voltaire World Publ. Co.
 How People Think Fred Casey
 An Agonizing Re-Appraisal Stafford
 The One, Two, Three of the Universe,
 Soren Dahl
 So Rich, Yet So Poor Thomas Henry
 Gibbins

RATIONALIST "POINT FOUR" PROGRAM

Many of our friends and readers have sent us donations to be used "as you see fit." We thank them for these gifts and give a list of the donors below.

"The American Rationalist" will not engage in soliciting campaigns. We know that most Freethinkers are tired of them. They expect a magazine to stand on its own feet and that is what we intend to do.

Unsolicited donations have been used and will be used in the future for several purposes:

(1) pay for subscriptions for fellow Freethinkers unable to do so on their own.

(2) promote foreign distribution of AR in countries where either currency restrictions exist or where the cost of a subscription is for many interested individuals prohibitive.

(3) give help to magazines in countries where the movement is weak.

We like to make our magazine available to Rationalists all over the globe whether they can

afford it or not. The requests from many countries prove the tremendous interest, and we consider it a privilege to send AR abroad as the vanguard of American Rationalism. We believe that a wide distribution abroad enhances the standing of our magazine and will lead to a closer relationship with Freethinkers of other countries. Such practical demonstration of internationalism is one of the ways to a better understanding of their struggles, difficulties and plans for the future. Our readers abroad will enrich the pages of AR with reports of their activities thus repaying manifold our small gifts to them.

Readers of AR who would like to make contributions to such a "Point Four"—Program sponsored by "The American Rationalist" are welcome to do so. Please earmark your gifts accordingly. Our foreign friends will get the full benefit of your donation because AR has no "administrative expenses." All work is done by volunteer labor.

Here are the readers who have already sent contributions:

| | |
|----------------|----------------------------------|
| J. Johnson | Wm. H. Mayfield |
| J. H. Johnson | M. L. Lindsay |
| C. A. Lang | M. McTavish |
| M. E. Tyler | A. W. Platt |
| C. P. Stroher | L. Duehr |
| J. W. Stark | H. S. Strasbaugh |
| J. P. Hofmann | F. Elder |
| G. Falgier | J. A. Wilhelm |
| F. Trnka | E. H. Davis |
| L. Leuther | L. H. Michaelson |
| E. Lenc | E. Petrik |
| M. R. Schultz | J. Juniak |
| E. W. Abmeyer | J. Dusenbery |
| L. Baldwin | V. Crews |
| J. A. Grohman | St. Louis Rationalist Society |
| E. Doerr | J. I. Apsel |
| J. Herring | O. C. Rademacher |
| A. C. Cromwell | O. Meine |
| D. R. Jacks | R. Thomas |
| E. V. Morris | |

RARE BOOKS OFFERED FOR SALE:

DRAPER: History of the intellectual development of Europe, 2 vols., New York 1875 \$ 5.00
CARLYLE: Oliver Cromwell's Letters and Speeches, 3 vols, London 1846.... \$12.00
DANIEL WEBSTER: Life, Eulogy and Orations of Daniel Webster, Rochester 1853 \$ 7.50
THOMAS PAINE: Theologische Werke, Philadelphia 1851 \$ 4.00

WALTER HOOPS,

2218 St. Louis Ave., St. Louis 6, Mo.

“quotus

from the Freethought publications of the world

THE FREETHINKER (England):

The age of miracles may have gone, but not yet the age of credulous humbug and gullibility.

from THE INDIAN RATIONALIST

The beneficial influence of Atheism is especially needed in the troubled world of today. Religious beliefs and ideas have made many persons neurotic and mentally unstable, and it is to these that Atheism comes as a delivering and liberating force.... Atheism is not a negative position held by academic thinkers, a mere denial of an affirmative proposition. It is the natural heritage of the human race. If there was such a thing as "instinct" there would be an Atheistic one. All men are born Atheists.

from HUMANIST WORLD DIGEST

We are taught, many of us, from our youth onwards, that competition is essential to the health and progress of the race.... But the obvious golden truth is that cooperation is good and competition bad, and that society flourishes by the mutual aid of human beings.

from THE AGE OF REASON

The finest chapel on the sea (on the Andrea Doria) was utterly useless in the time of crisis and the prayers uttered by the devout were merely wasted effort on the desert air. If these holy places are valueless in times of distress, why do people continue to waste their time in these useless gestures? In religion, the church and priests are of no value — can do nothing for you while living — how utterly ridiculous and preposterous it is to expect them to save your "soul" when you are dead!

from THE HUMANIST

(Interview with Margaret Sanger of Planned Parenthood by Edwin H. Wilson.)

Mrs. Sanger said, "One Cardinal told me that the main opposition to change in the policies of the hierarchy (toward planned parenthood) came from the Americans; that there were terrific pressures brought on His Holiness."

"I didn't know His Holiness could be subjected to pressures," I retorted. "That is just what I said," Mrs. Sanger replied. "The prelate simply hung his head and rubbed his thumb and finger together — with the clear implication that it's Americans who have the money."

"But why do the Americans take this position?"

"Apparently because they can't hold their own on the American scene on any other basis than sheer numbers."

from LITERARY GUIDE

...rationalism as I understand it means something positive; it must promote reforms, and rationalists must say from experience how the reforms can be carried out. There is scope for rationalists to undertake this labour in whatever vocation or employment they follow, and only by their doing so can rationalism constantly re-create its vitality and continue to influence our thoughts and actions.

POTOMAC PIETY

To the Editor of The News:

"E Pluribus Unum," our revered national motto for nearly 200 years, has become the latest victim of the rising tide of a Potomac piety. In its place Congress sent a new motto, "In God We Trust," to the President for his signature.

The Congress not only ignored democratic procedures by refusing to hold open hearings on this bill, but also insulted the intelligence and integrity of the countless Americans who regard this proposed motto change as hypocritical and meaningless. Further, many feel that this proposed change is a direct and flagrant violation of the First Amendment.

Let's be honest with ourselves, fellow Americans. We and all other peoples are pragmatic. We help ourselves, efficiently or inefficiently, on the basis of our knowledge and experience. We only "trust in God" when our own resources fail, and this is equivalent to fatalistic abandonment. We fertilize the soil; we take wonder drugs; we maintain a large army. We do not "trust in God." We trust in man and his works. To delude ourselves with pious mottoes and hypocritical "faiths" is the grossest form of dishonesty.

Moreover, to chip slowly away at our religious freedom is to court disaster. The removal of but one brick from the edifice of our freedoms may ultimately cause the whole structure to topple. Think about it. EDD DOERR

Indianapolis News

THE PRESBYTERIAN YOUTH GROUP INVITES YOU TO COME CAROLING

Time: Friday, December 16, 1955.

Place: Parrish, East door, at 7:00 p.m.

We plan to sing to invalids and old folks, and to do some street-walking too!

Refreshments Afterwards at Mr. Schott's
—Circular received by a Swarthmore College student.

At Random . . .

Spinoza: The man who is guided by reason is more free in a state, where he lives under a general system of law, than in solitude, where he is independent (Ethics, 1677)

Francis Bacon: For whatever deserves to exist deserves also to be known, for knowledge is the image of existence and things mean and splendid exist alike. (Novum Organum, 1620)

The protest of the Catholic Church against women going to church in slacks, brings back a notice from the days of the short skirts when the pastor called for more Hoseannas and less of Anna's hose.

Pessimists are the kind of fellows who want to blow out the light to see how dark it is.

It's always lean picking for leaners.

John Stuart Mill: Men are men before they are lawyers or physicians or manufacturers; and if you make them capable and sensible men they will make themselves capable and sensible lawyers and physicians.
Inaugural Address at St. Andrews, 1867)

Mohammed: The ink of the scholar is holier than the blood of a martyr.

The reason why so few men go to church may be that they are not interested in what other men are wearing.

Released time religious education is gained in a number of states although this practice is often a violation of the State Constitution. We ask our readers to report such infringements and to tell us about any efforts being made to counteract sectarian infiltration into our secular schools the "back way."

It has been said that fundamentalists do not wish to have their ancestors investigated because they might find themselves up a tree.

Pious people are so sure that they are better than their neighbors but it seems that they are the only ones knowing it.

Missionaries find it more and more difficult to convert heathens in faraway countries. In India a book "Religious Leaders" has aroused the ire of many Mohammedans because it treats their founders objectionably. In general, India's religious leaders, are opposed to state support of Christian missions and are especially anxious

to see the teachings of the "one and only right" church stopped. It is only a question of time when India will prohibit immigration of foreign missionaries. With China out of the picture entirely, the missionaries will soon have an unemployment problem.

Technocracy Briefs, 2208 8th Ave., Seattle Wash. have published "A Message to Americans Catholics," an excellent piece of work. Write for copies (1c each) and distribute them among your friends.
WALTER HOOPS

What's Your Problem

A divorcee insists upon sitting with me on the train every day. She tells me her troubles and I sympathize with her since she is trying to support three children. Uninterested in topics I bring up, she turns them always to boasts about herself. Often she seeks to hurt me because my impatience has become more obvious than I realized. She makes no allowance for people's backgrounds but holds everyone controls their situations and are fully responsible for whatever they do. How can I help her or get rid of her? N.M.

ANSWER:

She is probably desperately lonesome. To hide it, she takes this attitude of self-sufficiency and full assumption of responsibility out of an inward sense of martyrdom or possibly a late awakening to her own contribution to the cause of her divorce. You can help with patient good counsel. Otherwise, bring along a book — a thick book — on which you must write a review and excuse yourself because while commuting is the only time you have to read it.

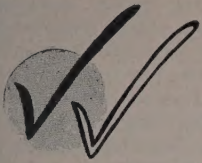
I am a factory worker with four children and wife. Most people, learning of our beliefs, seem to think Communism and Atheism go hand in hand. How can we combat this argument?

H.E.R.

ANSWER:

Lazy minded preachers and politicians, instead of honestly setting forth the illusions of Marxism factually, find it easier merely to harp upon its godlessness. This godlessness is simply a violent anti-clerical attitude logically justified by the fact that the Greek Orthodox church was as much the enemy of the Russian people as their Czar. The U.S.S.R. actually is not a Communist state. It is a dictatorship set up by what has become a self-appointed privileged class.

Regardless of their repudiation of a worthless institution, the Russian people, as individuals probably are as moral and ethical in their relations one with another as we are.



CHECK and DOUBLE CHECK by 'CHEKA'

As we go to press . . .

Everytime we go to press, we feel like sticking our chest just a wee-bit more, feeling proud of the fact that another splendid issue of the



Victor Cejka

American Rationalist will be given to our growing family, to our readers... So, folks, here is number four, what DO YOU THINK OF IT

Only one regret . . .

Only one regret we have and that is that due to technical reasons, the promised pamphlet "POPE JOAN" isn't finished as yet, but that doesn't mean we should stop sending orders for it. Let's get 'em off of them, the orders

I mean, and that way we will be assured that our printing plans can be carried out. The booklets will be sent to you as soon as they get off the press.

Nearing the 1000 mark!

The family circle of the AMERICAN RATIONALIST is growing. We can say that before you will get the next issue of the AR we will be over the mark, we will be 1000 strong. Thanks to all of you, friends. The Rationalists of this Country, these United States of America do need a voice, a powerful voice for their cause, in fact the second thousand shouldn't be as hard to get into our ranks as was the first one. For, it was only a handful of devoted Free-thinkers, Rationalists that started this magazine.... there are almost a thousand of us now, that is the reason why that second thousand should be easier to reach. So, let's all of us help. We do not ask for contributions, we are just asking you to do your bit of duty for the ideals you believe in. Show the AMERICAN RATIONALIST to your friends. Get them to subscribe to it. Send us names of people whom we can send a sample copy. Let all of us help our baby, by feeding him the proper vitamins, lots of names . . . addresses . . . subscribers.

There is no end of . . .

There is no end of congratulations our business office is receiving. Letters from every part of the world are still coming in congratulating us on the contents, the appearance, the positive approach of the AMERICAN RATIONALIST. Believe you me this Positive Approach that

our editor Mr. A. B. Hewson introduced in our pages is the real thing in this modern world for every Rationalist, Freethinker, Atheist or Humanist. It does not change the way of thinking for you. It just introduces new ways and means to bring forward your ideas, the positive way. Statement of your positive convictions should come before your denials of the beliefs of others . . . YOU START TELLING THE PEOPLE THE WAY OF LIFE, WHAT THEY SHOULD BELIEVE IN, WHAT WE HAVE TO OFFER, we tell them about the right before we talk about the wrong.

A Printshop in our service

Just letting you know, now that we have a printing plant at our disposal we can produce, publish, or print anything for our movement. In fact, we are proud to say that a second set of Ottokar's postal cards were already printed and may be had for the asking. What is nice about this second set is that they can be used for the coming "holiday" season. They sell six for 25c. Then . . . there are four reprints of articles that appeared in the magazine and the readers expressed themselves that we should make pamphlets of them. They are published under the names of "The Positive Program," "Let's Organize Our Freedom," "Hail to Rationalism," and the "Monkeys' Viewpoint." For prices and more information see the advertisement in this issue.

Half a million stickers!

And to continue with our printing enterprise We have over a half-a-million stickers ready for our aggressive friends. Printed in two colors, they are printed 60 on a sheet, can be used for many, many occasions. They carry messages and mottos of famous freethinkers of the world. And you can have 60 stickers (one sheet) for a quarter or 300 stickers for a buck. We do hope we can dispose of these 500,000 stickers in a short time, so we can print a million next time we go to press.

To end this column with a bang!

To let you in on a secret.... Sometime, early in Spring, the AMERICAN RATIONALIST will introduce something we were all waiting for, for a long time.... A Rationalist Book Club! Four books will be published or selected per year. Four new books every year for your Rationalist library. Details are being worked on and as the time goes by we will try to pass the information to our readers in every issue of the AR. Meantime, friends write us a few words what you think of the idea, give us your suggestions, send in your literary works, if you have any, help us establish this club.... The American Literary field missed the Rationalist contributions for many, many years.

So . . .

...we end this column . . . checking out....

Victor Cejka

FROM OUR MAIL BOX

Dear Friends,

Greetings from Wales! I thoroughly enjoyed your first issue, very mature for a newborn baby! Also a most attractive appearance.

I wish you a long life and a successful one, looking forward to the next issue.

Best wishes to all American Freethinkers.

Dave Shipper,
Cardiff, Wales

* * *

Gentlemen:

Your copy of Rationalist reached me just as I cancelled my subscription to another magazine. I was dissatisfied with it because of?

Just mudslinging.

Negative, lack of a philosophy.

The basis of the Universe, to my understanding is dynamic — not static. It always moves, changes, adjusts.

The old gods however, as they are taught to us, are static, deposits, — you just obey their will.

Therefore it seems to me, the forces or religion are in conflict with the forces of the universe. If we want progress and peace on our little planet, we must devise a dynamic world philosophy.

It cannot be done; so let's do it!!

Yours truly,

Alfred J. Fleury

* * *

Gentlemen:

I received a sample copy of your magazine a few days ago from a little item I placed in the Liberal and to which I also subscribe. When I received your magazine I sat down and read it thru completely and must say it is wonderful. Your editorial "Dedicated with Goodwill" is superb; I have never read anything so true, concise and said so well.

I am enclosing a check for \$2.35 for a years subscription and for the Vol. 1, No. 1 copy I have included the 35 cents, I want to be in on the beginning of this. I hope you have an extra copy for me.

The articles on Worry by Ralph L. Goggin was particularly good also.

Hope the magazine has a long and happy life.

Best wishes,

Mrs. Alberta F. De Moss

* * *

WALES and WESTERN, the youngest Branch of the National Secular Society, sends fraternal greetings to the American Rationalist. We shall celebrate our centenary together!

Dave Shipper

Just got through reading "The American Rationalist." I receive four other freethought journals but the A.R. is the only one that leaves me with a feeling of hope and encouragement.

I believe that this is the freethinker magazine we all have been waiting for. This is one magazine I can pass on to my Christian friends as it does not contain undue criticism.

Mr. A. B. Hewson's article are an inspiration also, the article, "Where are Our Reserves" by Marie Harlowe was right to the point. With these and other fine writers you have, the A.R. should grow by leaps and bounds.

Horace E. Rocchio,
Rhode Island

* * *

On behalf of the Manchester Branch of the National Secular Society of Great Britain, I send greetings and good wishes for the success of your undertaking to bring one more Freethought paper to the notice of the public.

Hilda M. W. Rogals, Hon. Secretary
Manchester Branch

* * *

The Rationalist has great promise. The book section is a very good idea. The listing of organizations is a valuable service for newcomers. Having been one I know how much it means to be able to meet other atheists.

Andrew Menick

* * *

I think you are doing a fine job on **The AM. Rationalist**. I'm glad especially for features that appeal to the younger people — problems column, hobbies, the science column-to-be. M. Harlowe contributed vitally, in pointing out that we need to marshal reserves. Thank goodness you clearly specify where articles are reprints from other publications.

The reports of meetings and activity of various associations are useful and interesting.

Harry Mongold

If any reader wants to keep informed about the struggle for civil liberties in the United Nations and around the world, get in touch with the International League for the Rights of Man, 25 East 64th St., New York 21, N.Y. This valuable organization publishes many interesting documents — some of them in several languages — free or at nominal rates.

Has anybody ever made a thorough study of the text books used in parochial schools?

Sermon over the grave of a "lost sheep": Brothers and Sisters. You knowed Charlie. I knowed Charlie. Let's bury him.

Proposed Russian slogan: Vote for the party. The life you save may be your own.

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